4
LEVEL

Tarbiyah Islamiyah

Islamic Education
Diseases of the Heart

Obeikan Education

ENGLISH EDITION

Tarbiyah Islamiyah

Islamic Education

Level 4

Diseases of the Heart (Spiritual Maladies)

Prepared by Zad Group

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بسم الله الرحمن الرحيم

Preface

Praise be to Allah, Lord of the worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, our Prophet Muhammad, and upon all his family and Companions. To proceed:

Islamic knowledge is one of the most important necessities that the Muslim needs in his life; the entire ummah, in its efforts to rebuild Islamic civilization, is in need of it. Hence the religious texts point out the importance of Islamic knowledge and its bearers. Allah عَزَّوَجَلَّ says: *{Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise}* [Aal Imran 3:18]. Ash-Shawkani رَحِمَهُ ٱللَّهُ said: What is meant by those of knowledge here is the scholars of the Quran and Sunnah. And Allah عَزَّوَجَلَّ says: *{and say, "My Lord, increase me in knowledge"}* [Ta-Ha 20:114].

In the hadith it says: **«Whoever follows a path seeking knowledge thereby, Allah will make easy for him a path to Paradise».** Narrated by Muslim.

This series of textbooks comes to serve the community, with the aim of conveying Islamic knowledge by various methods and making it readily available to those who seek it. We hope that it will be another source of knowledge for academic programs and that it will be a support and help to those who want to acquire more Islamic knowledge and education, in an effort to achieve the main goal, which is to spread and instill sound Islamic knowledge on a sound academic foundation and in accordance with correct beliefs, based on the Book of Allah and the Sunnah of His Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, in a modern and easily-understood style. We ask Allah عَزَّوَجَلَّ to grant us all beneficial knowledge, enable us to do righteous deeds, guide us and help us to be sincere in our efforts.

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The Zad
Academy Series

Tarbiyah Islamiyah

Islamic Education

Level 4

Diseases of the Heart (Spiritual Maladies)

Contents

The most significant diseases of the heart and the remedies for them

- Heedlessness
- Following whims and desires
- Love of this world
- Physical desire
- Infatuation ("falling in love")
- Argumentativeness
- Arrogance
- Envy

Guidelines on diagnosing diseases of the heart and repenting from them

Introduction

Praise be to Allah, Lord of the Worlds. I bear witness that there is no god worthy of worship except Allah Alone, with no partner or associate, and I bear witness that Muhammad is His slave and His Messenger, ﷺ.

To proceed:

Just as the good deeds of the heart may bring life and joy to the heart, the heart is also subject to diseases and troubles that may cause it to become sick and suffer. These are diseases or maladies to which the heart is vulnerable, and once they become strongly entrenched they cause the heart to sicken and divert it from the path of righteousness, pushing it towards the path of misguidance and whims and desires.

These diseases and others divert a person from worshipping his Lord and make him inclined to follow his whims and desires. Thus love of this world begins to grow in his heart, desire and heedlessness become well-established in it, arrogance gains control of it, hypocrisy begins to take root, he begins to love arguing and debating, and he becomes subject to doubt and confusion. Thus the light of faith grows weak in his heart, and he will not have the understanding and insight of the pious or the attributes of the righteous. He will remain a prisoner to his Shaytan and to his whims and desires, then he will regret that at the time when regret will be to no avail.

This book discusses these diseases and problems that are regarded as obstacles in the path of those who are journeying towards Allah, these problems that befall people's hearts, so that we may understand their impact and learn how to rid ourselves of them.

We ask Allah to instill piety in our hearts and to protect them from these diseases and troubles, for there is no heart that is not between two of the fingers of the Most Gracious; if He wills He will guide it, and if He wills He will let it go astray.

Aameen.

Introduction

The importance of the heart, the danger posed by diseases of the heart and the harm to which they may lead.

The heart is the most important part of the body and is the master of one's faculties:

If the master or leader is righteous and good, then the followers will also be righteous and good, but if he is corrupt, they will be corrupt. Likewise, if the heart is sound, the physical faculties and actions will also be sound, but if the heart is corrupt, then the physical faculties will also be corrupt, and will indulge in whims and desires.

The Prophet ﷺ said: **«Indeed in the body there is a piece of flesh which, if it is sound the entire body will be sound, but if it is corrupt the entire body will be corrupt. Indeed it is the heart.»** Agreed upon.

Ka'b al-Ahbar said: The heart is like a king. If the king is good, his troops will be good, but if the king is bad, his troops will be bad.

Ibn Rajab said: This indicates that for a person's actions to be righteous and for him to avoid that which is prohibited and keep away from dubious matters, that all depends on how righteous his heart is.

If his heart is sound, containing nothing but love for Allah, love for that which Allah loves, fear of Allah and fear of falling into that which He hates, all his actions will be sound, and as a result he will avoid all that is prohibited, and he will be cautious about dubious matters, for fear of falling into that which is prohibited.

But if the heart is corrupt and is controlled by whims and desires and seeking what it loves, even if Allah hates it, his actions will all be corrupt and he will start to commit all kinds of sins and dubious matters, commensurate with the extent to which whims and desires are controlling his heart.

The heart is the site of reflection and understanding:

Hence it is the factor that motivates and directs actions. Allah عَزَّوَجَلَّ says: *{And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand}* [al-A'raf 7:179].

The basis of deeds is intentions, which occur in the heart:

The Prophet ﷺ said: **«Deeds are but by intentions, and each person will have but that which he intended.»** Agreed upon.

The heart is what Allah عَزَّوَجَلَّ looks at in a person:

The Prophet ﷺ said: **«Allah does not look at your outward forms or your wealth; rather He looks at your hearts and your deeds»** and he pointed to his chest. Narrated by Muslim.

Allah عَزَّوَجَلَّ has instructed us to purify our hearts and correct our intentions, as He says: *{And your garment purify}* [al-Muddaththir 74:4]. Saeed ibn Jubayr said: That is, and purify your heart and your intention.

Soundness of the heart and its total devotion to Allah are a means of attaining happiness in this world and the Hereafter:

Allah عَزَّوَجَلَّ says: *{The Day when there will not benefit [anyone] wealth or children, but only one who comes to Allah with a sound heart}* [ash-Shu'ara 26:88-89].

Ibn al-Qayyim said: The heart cannot be completely sound unless it is free of five things: shirk that is contrary to Tawhid; innovation (bidah) that is contrary to the Sunnah; desire that is contrary to compliance with the divine command; heedlessness that is contrary to remembrance of Allah; and whims and desires that are contrary to devotion and sincerity.

One of the supplications of the Prophet ﷺ was: **«Wa as'aluka qalban saleeman (and I ask You for a sound heart)...»** Narrated by Ahmad and an-Nasai; it is hasan.

The danger posed by diseases of the heart and the regular type of harm they cause:

By knowing the great importance of the heart and understanding its vicissitudes, we will clearly see the danger posed by diseases of the heart and the great harm that may result from them. That includes the following:

Corruption of deeds:

In the hadith it says: **«but if it is corrupt the entire body will be corrupt.»** If the heart is corrupt, then intentions, which are the basis of all deeds, will also be corrupt.

Loss of standards:

If the heart becomes corrupt, it will not recognize what is good or object to what is bad; rather it will see what is bad as good and what is good as bad.

The Prophet ﷺ said: **«Tribulations will stick to people's hearts like the fibres of a reed mat, one by one. Any heart that imbibes them will get a black spot, and any heart that rejects them will get a white spot, until there will be two types of hearts. One will be white like a smooth stone, which will not be harmed by any tribulation so long as heaven and earth endure, and the other will be black and gloomy, like an overturned vessel, not acknowledging any goodness or rejecting any evil except what suits its own whims and desires.»** Narrated by Muslim.

Objecting to Islamic teachings and rulings:

The one whose heart is sick will reject the rulings of Islam and will not accept any of them except that which is in accordance with his whims and desires. Allah عَزَّوَجَلَّ says: *{And when they are called to [the words of] Allah and His Messenger to judge between them, at once a party of them turns aside [in refusal]. But if the right is theirs, they come to him in prompt obedience. Is there disease in their hearts? Or have they doubted? Or do they fear that Allah will be unjust to them, or His Messenger? Rather, it is they who are the wrongdoers}* [an-Nur 24:48-50].

Hypocrisy:

If the heart becomes sick, it will begin to develop hypocrisy. Hence sickness of the heart and hypocrisy are often mentioned together in the Quran. Allah عَزَّوَجَلَّ says: *{[Remember] when the hypocrites and those in whose hearts was disease said, "Their religion has deluded those [Muslims]"}* [al-Anfal 8:49], *{And [remember] when the hypocrites and those in whose hearts is disease said, "Allah and His Messenger did not promise us except delusion"}* [al-Ahzab 33:12]. *{If the hypocrites and those in whose hearts is disease and those who spread rumors in al-Madinah do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little}* [al-Ahzab 33:60].

The heart's need for constant purification and protection

The heart is always vulnerable to temptation and destruction that could cause it to fall into sin, and that in turn could lead to the accumulation of raan (stain; black spots on the heart).

The Prophet ﷺ said: **«If the believer commits a sin, a black spot will appear on his heart. If he repents and gives it up, and seek forgiveness, his heart will be cleansed, but if he commits more sins, [that black spot] will grow. That is the raan (stain) which Allah has mentioned in His Book:** *{Nay; rather their hearts have been covered with the stain of their misdeeds}* [al-Mutaffifeen 83:14].» Narrated by at-Tirmidhi and Ibn Majah; classed as hasan by al-Albani.

Al-Hasan al-Basri said, commenting on the meaning of raan (stain): It is sin upon sin, until the heart becomes blind and deadened.

Ibn Abbas رضي الله عنهما said: Good deeds illuminate the heart, give light to the face, increase physical strength, bring abundance of provision, and make one beloved to people. Bad deeds create darkness in the heart and on the face, cause physical weakness, lead to restriction in provision, and make one hateful to people.

Hence the heart of the believer needs constant purification.

Because the heart is so important, and because of the serious nature of diseases of the heart, the Prophet ﷺ paid a great deal of attention to offering supplication concerning his heart. One of his supplications was: «Allahumma ij'al fi qalbi nuran (O Allah, instill light in my heart).» Agreed upon.

Other supplications of his included: **«As'aluka qalban saleeman (I ask You for a sound heart).»** Narrated by Ahmad and an-Nasai.

«Allahumma inni a'oodhu bika min ilmin laa yanfa'u wa min qalbin laa yakhsha (O Allah, I seek refuge with You from knowledge that is not beneficial and from a heart that has no fear of You).» Narrated by Muslim.

«Yaa muqallib al-quloob, thabbit qalbi ala deenika (O Controller of the hearts, make my heart adhere firmly to Your religion).» Narrated by Ahmad and at-Tirmidhi; classed as sahih by al-Albani.

Activities

1. Write briefly about the meaning of raan (stain) and its impact on the heart, using other sources.

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2. Praying for a sound heart is something that the Prophet ﷺ often did. What does that indicate?

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3. The diseases of the heart pose a danger and have serious consequences. List them, with evidence from the texts of the Quran and Sunnah.

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4. The heart is the king of the physical faculties and the master of the body. List some of the characteristics of the heart and how it controls the body and the physical faculties, using other sources.

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Heedlessness (ghaflah)

The basic meaning of heedlessness is being unaware of a thing and not paying attention to it, as is mentioned in the verse in which Allah عَزَّوَجَلَّ says: *{[The time of] their reckoning has approached for the people, while they are in heedlessness turning away}* [al-Anbiya 21:1].

Categories of heedlessness

Heedlessness falls into two categories:

- Praiseworthy heedlessness and blameworthy heedlessness.

Praiseworthy heedlessness:

This is heedlessness in the sense that sins, evil deeds and everything with which Allah عَزَّوَجَلَّ is not pleased do not cross the individual's mind. This is how Allah عَزَّوَجَلَّ described chaste women, as He said: *{Indeed, those who [falsely] accuse chaste, unaware (al-ghaafilaat) and believing women are cursed in this world and the Hereafter; and they will have a great punishment}* [an-Nur 24:23].

What is meant by the women who are heedless or unaware (ghafilaat) is those who are innocent at heart; shameful deeds never cross their minds and they do not think of them.

Islamic ruling on heedlessness

Allah عَزَّوَجَلَّ criticizes heedlessness and warns against being influenced by those who are heedless. He warned his Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ against being with them or of them, as He said: *{And remember your Lord to yourself with humility and reverence, without raising your voice, in the morning and in the afternoon, and do not be among the heedless}* [al-A'raf 7:205].

Allah عَزَّوَجَلَّ forbade keeping company with the heedless, as He said: *{and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire, and whose affair is ever [in] neglect}* [al-Kahf 18:28].

Allah condemned some people for their heedlessness, as He said: *{They know what is apparent of the worldly life, but they, of the Hereafter, are unaware}* [ar-Rum 30:7].

Blameworthy heedlessness:

This is heedlessness of Allah, and of obeying Him and remembering Him, and of the Hereafter, the reckoning and the requital. This undoubtedly creates corruption in the heart.

Types of blameworthy heedlessness:

There are three types of blameworthy heedlessness:

1 The first type is temporary heedlessness:

This may happen to the righteous sometimes. In the case of the righteous, the heedlessness is brief and passes quickly. As soon as they notice it, they remember the requital and the reckoning, so they repent from it and give it up.

2 The second type is repeated heedlessness:

This is the heedlessness of the sinners and evildoers among the Muslims when they are committing sin. Hence you see that they are heedless sometimes and alert at other times.

They must be reminded all the time, so that they will begin to adhere to the straight path.

3 The third type is complete heedlessness:

This is the heedlessness of the disbelievers, for they are completely heedless of Allah and the Hereafter. In their heedlessness, it is as if they are drunk, unaware of what is around them and unable to understand what is said to them.

These disbelievers may be brought forth from their heedlessness by calling them to Islam.

Punishments for heedlessness:

There are many punishments for heedlessness, including the following:

1. Deserving punishment in this world.
2. Being distracted from reflecting on the verses of Allah, understanding them and benefitting from them.
3. Being deprived of the mercy of Allah عَزَّوَجَلَّ.
4. Rejection of supplication (dua), which is not answered.
5. The shayateen (devils) being given power over the heedless person.
6. Being in a continuous state of heedlessness.
7. A bad end.
8. Regret in the Hereafter.
9. The worst punishment that will befall those who are heedless is admittance to the Fire.

Causes of heedlessness

Heedlessness has several causes, the most important of which are:

1. Keenness to pursue the pleasures of this worldly life.
2. No longer feeling remorse for sin.
3. Pursuit of physical ease and reluctance to strive.
4. Following whims and desires.
5. Excessive focus on work and earning a living.
6. Living a life of luxury and leisure.
7. Being content with this world.
8. Mixing with heedless people.
9. Excessive indulgence in permissible things.

Remedy for heedlessness

The remedy for heedlessness involves several things, including the following:

1 Remembrance (dhikr) of Allah عَزَّوَجَلَّ:

Allah عَزَّوَجَلَّ says: *{And remember your Lord to yourself with humility and reverence, without raising your voice, in the morning and in the afternoon, and do not be among the heedless}* [al-A'raf 7:205].

2 Supplication (dua):

Offering supplication and asking Allah to take away heedlessness helps one to overcome it. It was narrated that Anas رضي الله عنه said: The Prophet ﷺ would offer supplication, saying: **«Allahumma inni a'oodhu bika min al-ajzi wa'l-kasali wa'l-bukhli wa'l-harami wa'l-qaswati wa'l-ghaflati wa'dh-dhillati wa'l-maskanah, wa a'oodhu bika min al-faqri wa'l-kufri wa'sh-shirki wa'n-nifaqi wa's-sum'ati wa'r-riya (O Allah, I seek refuge with You from helplessness, laziness, miserliness, old age, hardheartedness, heedlessness, humiliation and want, and I seek refuge with You from poverty, disbelief, shirk, hypocrisy, seeking a reputation and showing off).»** Narrated by Ibn Hibban and al-Hakim; classed as sahih by al-Albani.

3 Qiyam al-layl (voluntary prayers at night)

It was narrated that Abdullah ibn Amr ibn al-As رضي الله عنهما said: The Messenger of Allah ﷺ said: **«Whoever prays qiyam reciting ten verses, he will not be recorded as being among the heedless. Whoever prays qiyam reciting one hundred verses, he will be recorded as being among the devout. Whoever prays qiyam reciting one thousand verses, he will be recorded as being among those who earn immense reward.»** Narrated by Abu Dawud; classed as sahih by al-Albani.

4 Visiting graves:

Visiting graves is something that dispels heedlessness and makes one alert.

It was narrated that Anas ibn Malik رضي الله عنه said: The Messenger of Allah ﷺ forbade visiting graves… Then later on, the Messenger of Allah ﷺ said: **«I had forbidden you to do three things, then I thought again about them. I forbade you to visit graves, then I realized that it softens the heart, causes tears to flow, and reminds one of the Hereafter. So visit them, but do not say or do anything inappropriate…»** Narrated by Ahmad; classed as sahih by al-Arna'ut.

Activities

1. There are many texts of the Quran which warn against heedlessness and its consequences. Quote some verses other than those that you have studied here.

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2. In a time when people have too much to do and many distractions, there are many forms and types of heedlessness. List some of these forms and types.

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3. How can heedlessness be praiseworthy?

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4. Write briefly about the remedies for the sickness of heedlessness, using other sources.

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Following whims and desires

Following whims and desires prevents one from doing righteous deeds and is contrary to reason, because it leads a person to become ill-mannered and have a bad attitude, and it leads to bad and scandalous deeds; it undermines a person's integrity and causes him to follow the path of evil.

Definition of whims and desires (hawa):

In linguistic terms, the word hawa (translated here as whims and desires) comes from a root which refers to liking and desiring a thing.

In Islamic terminology, hawa refers to an inclination towards that which one finds pleasurable of desires, without paying any attention to Islamic guidelines.

Prohibition on following whims and desires:

There is a great deal of evidence in the religious texts to indicate that it is prohibited to follow whims and desires. These texts use different approaches to warn against falling into whims and desires:

a. Sometimes the text forbids following whims and desires in general terms:

Allah عَزَّوَجَلَّ says: *{So follow not [personal] inclination [hawa], lest you not be just}* [an-Nisa 4:135].

{[We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire [hawa], as it will lead you astray from the way of Allah…"} [Saad 38:26].

b. Sometimes the text forbids following the whims and desires of the disbelievers and those who are misguided:

Allah عَزَّوَجَلَّ says: *{And do not follow the desires [ahwa'] of those who deny Our verses and those who do not believe in the Hereafter, while they equate [others] with their Lord}* [al-An'am 6:150].

And Allah عَزَّوَجَلَّ said to His Prophet: *{Say, "I will not follow your desires, for I would then have gone astray, and I would not be of the [rightly] guided"}* [al-An'am 6:56].

And He عَزَّوَجَلَّ says: *{Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations [and desires] of a people who had gone astray before and misled many and have strayed from the soundness of the way"}* [al-Ma'idah 5:77].

Sometimes the text condemns whims and desires that are connected to the soul [nafs] that constantly prompts one to do evil.

It was narrated that Abu Ya'la Shaddad ibn Aws رضي الله عنه said: The Messenger of Allah ﷺ said: **«The helpless one is the one who follows the whims and desires of his nafs.»** Narrated by at-Tirmidhi and Ibn Majah, and by al-Hakim, who classed it as sahih.

Causes of following whims and desires

Why do people follow their whims and desires? Why do they turn away from the truth and from following the straight path?

That is for a number of reasons, including the following:

Firstly: not being accustomed to controlling whims and desires from an early age.

In this case, a child grows up following his whims and desires. Every time he wants something, he gets it or does it, and no one deters him or prevents him from doing that. Then when he reaches the age of accountability, he will follow his whims and desires wherever they lead him, east or west, and his physical faculties will run after his whims and desires to fulfil these wishes and dreams, especially during adolescence.

The Sahabah رضي الله عنهم emphasized the importance, when raising children, of training them to get used to controlling their inclinations from an early age. So they used to train their children to fast, pray, do Hajj and all other things that are prescribed in Islamic teachings.

Secondly: keeping company with those who are ruled by their whims and desires and taking them as friends.

Emotions and motivations are formed and influenced by the people you mix with and spend time with. The one who spends time with those who are ruled by whims and desires and becomes friends with them will inevitably be influenced by them, especially if he is of a weak character and is easily influenced by those around him.

Hence the early generations did not allow sitting with those who follow innovation and are ruled by whims and desires. Abu Qilabah رحمه الله said: Do not sit with those who are ruled by whims and desires – or those who are given to arguing – for I cannot be certain that they will not influence you with their misguidance and confuse you with regard to some of that which you know.

Al-Baghawi رحمه الله said: The scholars of Ahl as-Sunnah are agreed that the followers of innovation are to be opposed and shunned.

Thirdly: insufficient knowledge of Allah and the Hereafter.

The one who does not know who Allah is and appreciate how great He is will not care if he angers Him or disobeys Him. There is no respect or veneration for Allah in his heart. Allah عَزَّوَجَلَّ says: *{They have not given due recognition to Allah, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above what they associate with Him}* [az-Zumar 39:67].

Fourthly: not doing what is required of one towards those who follow whims and desires.

People fall short with regard to enjoining what is right and forbidding what is wrong, and that leads to people getting carried away with their whims and desires, and carrying on with them without a care, until the whims and desires gain control of their hearts and rule their behaviour.

Fifthly: love of this world and being content with it.

The one who loves this world and is content with it, and forgets the Hereafter, will strive hard to attain all of that which results from love of this world and contentment with it, even if that is contrary to the teachings of Islam. This is exactly what following whims and desires means.

Sixthly: ignorance of the consequences of following whims and desires.

Ignorance of the consequences of a thing prompts one to do it. Whims and desires lead to harmful outcomes and mischief that may prompt a person to give up his whims and desires if he becomes aware of them.

The harm that results from following whims and desires

Following whims and desires leads to a great deal of harm, both in this world and the Hereafter. That includes the following:

1 Loss in the Hereafter:

Allah عَزَّوَجَلَّ says: *{So as for he who transgressed And preferred the life of the world, then indeed, Hellfire will be [his] refuge. But as for he who feared standing before his Lord and prevented the soul from [unlawful] inclination, then indeed, Paradise will be [his] refuge}* [an-Nazi'aat 79:37-41].

2 Whims and desires lead to misguidance:

The root of all misguidance is following conjecture and whims and desires. Allah عَزَّوَجَلَّ says regarding those who are misguided: *{They follow not except conjecture and what [their] souls desire, and there has already come to them from their Lord guidance}* [an-Najm 53:23]. Because of their following conjecture and the whims and desires of their own souls, they fell into misguidance.

3 Not benefitting from the Quran and exhortation:

Whims and desires prevent one from understanding the Quran and benefitting from its exhortations and rulings. Those who followed whims and desires heard the Quran directly from the lips of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, yet despite that they did not benefit from it. Allah عَزَّوَجَلَّ says of them: *{And among them, [O Muhammad], are those who listen to you until, when they depart from you, they say to those who were given knowledge, "What has he said just now?" Those are the ones of whom Allah has sealed over their hearts and who have followed their [own] desires}* [Muhammad 47:16].

4 Whims and desires corrupt the heart and form an obstacle to its wellbeing:

A sound heart is a heart that is free of the troubles caused by whims and desires.

5 They lead to loss of reason and knowledge:

One day al-Mu'tasim said to Abu Ishaq al-Mawsili: O Abu Ishaq, if one is influenced by whims and desires, then he will not have sound reasoning.

6 Whims and desires close the door to success:

Al-Fudayl ibn Iyad said: Whoever is controlled by whims and desires, he will be cut off from the causes of success.

7 Whims and desires cause one to think of sins as insignificant:

The one who follows his whims and desires will become hardhearted, and if he becomes hardhearted, he will think of sins as insignificant. It was narrated that Abdullah ibn Mas'ud رضي الله عنه said: The believer regards his sins as if he is sitting beneath a mountain and is afraid that it will fall on him. The evildoer regards his sins as being like flies that pass in front of his nose, and he does like this [waving them away]. Narrated by al-Bukhari.

8 Whims and desires lead to humiliation:

Ibn al-Mubarak said [in verse]:

You are in trouble, and trouble has a sign
You do not see yourself giving up your whims and desires

The one who is truly enslaved is the one
Who is enslaved to his nafs and its desires

The one who is truly free can eat his fill
Sometimes and go hungry sometimes

The benefits of going against one's whims and desires

The benefits that result from going against one's whims and desires are many, and include the following:

1 Attaining Paradise

Allah عز وجل says: *{But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, then indeed, Paradise will be [his] refuge}* [an-Nazi'aat 79:40-41].

Whoever strives to make his nafs be patient with going against its whims and desires will attain the best reward on the Day of Resurrection, namely admittance to Paradise and a good and easy life. This will be reward for patience in going against whims and desires. Allah عز وجل says: *{And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments]}* [al-Insan 76:12].

2 Being saved from the terrors of the 'Day of Gathering'

It was narrated from Abu Hurayrah that the Prophet ﷺ said: **«There are seven whom Allah عَزَّوَجَلَّ will shade with His shade on the Day when there will be no shade except His: the just ruler; a young man who grows up worshipping Allah; a man whose heart is attached to the mosque; two men who love one another for the sake of Allah, meeting and parting on that basis; a man who is called by a woman of rank and beauty and says 'I fear Allah'; a man who gives in charity and conceals it to such an extent that his left hand does not know what his right hand gives; and a man who remembers Allah when he is alone, and his eyes fill with tears.»** Narrated by al-Bukhari and Muslim.

Ibn al-Qayyim said: If you reflect on the seven whom Allah عَزَّوَجَلَّ will shade in the shade of His Throne on the Day on which there will be no shade except His shade, you will find that they only attained that shade by going against their whims and desires.

3 Honour and high status

Muawiyah رَضِيَ اللَّهُ عَنْهُ said: Integrity means refraining from desires and going against inclinations, because following whims and desires undermines integrity, whereas going against them will revive and reinforce it.

It was said to al-Muhallab ibn Abi Sufrah: How did you attain what you attained of high status and honour? He said: By means of strong resolve and going against whims and desires.

4 Strengthening resolve

Following whims and desires weakens and undermines resolve; going against whims and desires supports and strengthens resolve. Resolve is a vehicle that helps one to reach Allah and the Hereafter safely. If the vehicle breaks down, then the traveller will be stranded.

It was said to Yahya ibn Muadh رَحِمَهُ اللَّهُ: Who is the soundest of people in resolve? He said: The one who overcomes his whims and desires.

5 Maintaining good health

Ibn Rajab رَحِمَهُ ٱللَّهُ said: There was one of the scholars who had passed the age of one hundred, and was still enjoying physical strength and alertness of mind. One day he jumped very high, and was told that he should not have done that. He said: These are physical faculties and strength that we guarded against sin from an early age, so Allah preserved them for us when we grew old. In an example of the opposite of that, one of scholars of the early generations saw an old man begging from people, and he said: This man is vulnerable, for he forgot Allah when he was younger, so Allah forgot him when he grew old.

6 Protection against the trials of this world

Ibrahim ibn Adham رَحِمَهُ ٱللَّهُ said: The most difficult jihad is jihad (striving) against whims and desires. The one who prevents himself from following whims and desires will be protected against the troubles and calamities of this world, and he will be protected from its harm.

Remedy for following whims and desires

The most important and beneficial remedies against following whims and desires include the following:

Firstly: turning back to Allah عَزَّوَجَلَّ and calling upon Him in supplication, asking Him to protect one from the evil of these whims and desires. This was the practice of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and the early generations.

Secondly: filling the heart with that which is the opposite of whims and desires.

This is done by filling the heart with love of Allah عَزَّوَجَلَّ and nearness to Him, so that whims and desires will be expelled completely from the heart.

Thirdly: mixing with knowledgeable and righteous people.

Ibn Abd al-Qawiy رَحِمَهُ ٱللَّهُ said [in verse]:

When you mix with people
Then mix with every good scholar who is pious and righteous
You will learn from his knowledge
And he will forbid you to follow your whims and desires
So take him as a friend
And you will be guided by him

Activities

1. Following whims and desires leads to a great deal of harm. List examples of that harm, quoting evidence from the texts of the Quran and Sunnah.

.....

.....

2. There is a great deal of evidence in the Islamic texts for the prohibition on following whims and desires. Quote some of this evidence.

.....

.....

3. Explain how love of Allah is a remedy that heals a person from following whims and desires.

.....

.....

4. Allah عَزَّوَجَلَّ says: *{But as for he who feared standing before his Lord and prevented the soul from [unlawful] inclination, then indeed, Paradise will be [his] refuge}* [an-Nazi'aat 79:40-41]. How can one prevent the soul from following whims and desires? What are the benefits of that?

.....

.....

Love of this world

The true nature of this world:

Allah عَزَّوَجَلَّ says: *{Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion?}* [al-Hadeed 57:20].

It was narrated from Abu Saeed al-Khudri رَضِيَ ٱللَّهُ عَنْهُ that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«This world is sweet and beautiful, and Allah will make you successive generations therein, and He will see what you do. Beware of this world and beware of women, for the first fitnah (trial) among the Children of Israel had to do with women.»** Narrated by Muslim.

It was narrated that Sahl ibn Sa'd as-Sa'idi رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«If this world were worth a mosquito's wing in the sight of Allah, He would never give a disbeliever even a drink of water in it.»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

It was narrated that Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«This world is the prison of the believer and the paradise of the disbeliever.»** Narrated by Muslim.

It was narrated that al-Mustawrid ibn Shaddad رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«By Allah, this world, in comparison to the Hereafter, is nothing but what one of you [would extract] if he were to dip his finger in the sea; let him see how much he would bring out.»** Narrated by Muslim.

Forms of love of this world

Love of this world takes many forms, the most significant of which include the following:

1. People's persisting in pursuit of worldly gain:

   It was narrated that Abdullah ibn al-Harith ibn Nawfal said: I was standing with Ubay ibn Ka'b and he said: People will continue to compete in the pursuit of worldly gain.

2. **Seeking worldly gain by doing actions that should be intended for the Hereafter:**

   Mutarrif رَحِمَهُ ٱللَّهُ said: The worst way of seeking worldly accumulation is by doing deeds that should be intended for the Hereafter.

   Al-Fudayl ibn Iyad رَحِمَهُ ٱللَّهُ said: I would rather seek worldly gain by beating the drum and playing the flute than seek it by means of my faith and righteous deeds.

3 Living a life of ease and luxury in terms of clothing, food and drink.

4 Love of wealth and love of status, honour and fame:

Allah عَزَّوَجَلَّ says: *{That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous}* [al-Qasas 28:83].

It was narrated from Ka'b ibn Malik رَضِيَ ٱللَّهُ عَنْهُ, from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ that he said: **«Two hungry wolves sent against a flock of sheep cannot cause more damage to them than a man's eagerness for wealth and prominence causes to his faith and religious commitment.»** Narrated by Ahmad and at-Tirmidhi; classed as sahih by al-Albani.

Causes of love of this world:

There are many causes of love of this world, the most significant of which are the following:

1 Its outward beauty:

It was narrated from Abu Saeed al-Khudri رَضِيَ ٱللَّهُ عَنْهُ that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«This world is sweet and beautiful, and Allah will make you successive generations therein, and He will see what you do. Beware of this world and beware of women, for the first fitnah (trial) among the Children of Israel had to do with women.»** Narrated by Muslim.

2 The natural inclination of the nafs and heart towards it:

It was narrated from Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«The heart of an old man is like that of a young man with regard to the love of two things: love of [prolonged] life and love of wealth.»** Narrated by Muslim.

It was narrated that Anas رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«If the son of Adam had a valley of gold, he would want to have two valleys [of gold], although nothing will fill his mouth except dust. And Allah turns in mercy to the one who repents.»** Narrated by al-Bukhari and Muslim.

3 Giving precedence to the here and now over the Hereafter:

Allah عَزَّوَجَلَّ says: *{But you prefer the worldly life, while the Hereafter is better and more enduring}* [al-A'la 87:16-17].

To sum up, love of this world and giving it precedence over the Hereafter is due to two causes:

The first cause is corruption of faith and religious commitment.

The second cause is corruption of one's reasoning.

Evil consequences of love of this world:

Allah عَزَّوَجَلَّ has warned us against being deceived by this world and being content with it, because of the evil consequences and harm to which that leads in this world and the Hereafter, including the following:

1

Love of this world is the key to all evil.

Ibn al-Qayyim رَحِمَهُ ٱللَّهُ said: The key to all good is seeking that which is with Allah and the home of the Hereafter, and the key to all evil is love of this world and hoping to live a long life. This is one of the most important and beneficial branches of knowledge; it is knowledge of the keys of good and evil. No one is enabled to learn that and pay attention to it except the one who is very fortunate and guided. Allah عَزَّوَجَلَّ has ordained a key for both good and evil.

2

Love of this world is a cause of falling into disbelief in Allah and disobedience of Him.

It was narrated from Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Hasten to do good deeds before there come tribulations like pieces of a dark night, when a man will be a believer in the morning and a disbeliever by evening, or he will be a believer in the evening and a disbeliever by morning, selling his faith for worldly gain.»** Narrated by Muslim.

3

Heedlessness regarding the Hereafter and falling short in doing righteous deeds.

It was narrated from Abu Musa al-Ash'ari رَضِيَ ٱللَّهُ عَنْهُ that the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whoever loves this world, that will adversely affect his interests in the Hereafter, and whoever loves the Hereafter, it will adversely affect his interests in this world. So give precedence to that which will abide over that which is transient.»** Narrated by Ahmad; classed as sahih by al-Albani because of corroborating evidence.

4

It leaves no room in the heart for love of Allah.

Ibn Taymiyyah رَحِمَهُ ٱللَّهُ said: How about when one's heart is controlled by something that is more enslaving than dirhams and dinars [money], namely inclinations, whims and desires, and beloved things that detract the heart from fully loving Allah and worshipping Him, because those things leave no room in the heart for love of Allah and cause it to become entangled in love of created things? That will overwhelm the heart and divert it from fully loving its Lord, worshipping Him and fearing Him, because everything that is loved will pull the heart of the one who loves it towards it and distract him from loving anything other than that which he already loves.

The heart will not feel pleasure when remembering Allah عَزَّوَجَلَّ.

Ibn Taymiyyah رَحِمَهُ ٱللَّهُ said:

The heart is only created to remember Allah سُبْحَانَهُ وَتَعَالَىٰ. Hence one of the wise men of old, one of the people of Syria – I think it was Sulaiman al-Khawwas رَحِمَهُ ٱللَّهُ – said: Dhikr (remembrance of Allah) for the heart is like food for the body. Just as one does not enjoy food when the body is ill, the heart cannot taste the sweetness of dhikr when it loves this world – or words to that effect.

5

Constant worry, constant want and constant vexation.

It was narrated that Anas رَضِيَ ٱللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«For the one whose main concern is the Hereafter, Allah will make him feel content in his heart and give him peace of mind, and he will inevitably attain worldly gains. For the one whose main concern is this world, Allah will make him constantly fear poverty and make him vexatious, and he will attain nothing of worldly gain except what was already decreed for him.»** Narrated by at-Tirmidhi; classed as sahih by al-Albani.

6

It will distract him from remembering Allah.

Ibn al-Qayyim رَحِمَهُ ٱللَّهُ said: The least harm that love of this world can do is to distract the person from loving Allah and remembering Him. The one whose wealth distracts him from remembering Allah will be one of the losers, for if the heart is negligent about remembering Allah, the Shaytan will dwell in it and direct it wherever he wants.

7

A bad end.

Al-Hafiz al-Ishbeeli رَحِمَهُ ٱللَّهُ said: You should understand that there are causes of a bad end – we seek refuge with Allah from that – the worst of which are: focusing on and seeking worldly accumulation, being keen to acquire it, turning away from the Hereafter and having the audacity to commit sins. A person may become overwhelmed with some type of sin, some kind of heedlessness, and some sort of audacity and carelessness, so that gains control of his heart, undermines his reason, extinguishes the light in his heart and prevents light from entering it, so that no reminder will benefit him and no exhortation will be effective in his case.

8

Remedy for love of this world

There is no disease except there is a remedy for it; those who know it, know it, and those who do not know it, do not know it. That includes the disease of love of this world, the remedy for which is to be found in the following things:

1 Clear understanding of the true nature of this world:

The one who understands the true nature of this world will have no interest in it, and he will seek the Hereafter and strive hard for it.

2 Looking down on this world and scorning it:

Al-Hasan al-Basri رَحِمَهُ ٱللَّهُ said: Scorn this world, for by Allah, it is more enjoyable when it is scorned.

3 Thinking of how transient it is and how soon the Hereafter will start:

Yunus ibn Abd al-A'la رَحِمَهُ ٱللَّهُ said: I have never thought of this world except as being like a man who slept, and saw something in his dream that upset him and something that pleased him, then when he was like that, he woke up.

4 Being content with little:

Allah عَزَّوَجَلَّ says: *{Competition in [worldly] increase diverts you}* [at-Takathur 102:1].

It was narrated from Anas رَضِيَ ٱللَّهُ عَنْهُ that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«For the one whose main concern is the Hereafter, Allah will make him feel content in his heart and give him peace of mind, and he will inevitably attain worldly gains. For the one whose main concern is this world, Allah will make him constantly fear poverty and make him vexatious, and he will attain nothing of worldly gain except what was already decreed for him.»** Noted above.

Al-Hasan al-Basri رَحِمَهُ ٱللَّهُ said: O son of Adam, do not let your heart become attached to this world, for you will be attaching it to the worst thing that it could be attached to. Cut off any connection to it and close the door to it; it is sufficient for you, O son of Adam, to take of this world what you need to reach your destination.

5 Thinking of the delights of Paradise:

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«O Allah, there is no life except the life of the Hereafter.»** Agreed upon.

Ibn Battal رَحِمَهُ ٱللَّهُ said: The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ highlighted to his ummah the insignificance of this world and affirmed that it has no value; its pleasures are mixed (with distress and pain) and quickly pass. Whatever is like that, there is no point in being distracted by it from the life of eternity, the pleasures of which are unspoilt; in fact, in it there is that which hearts desire and which delights the eyes.

Activities

1. Love of this world causes a great deal of harm and has a negative impact. List the harms it causes, quoting evidence from the texts of the Quran and Sunnah.

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2. There is a great deal of evidence in the religious texts that warns against loving this world. Quote some of these texts.

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3. Explain how knowing the true nature of this world is a means of treating the disease of love of this world. Use other sources.

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4. Write briefly about the causes of love of this world, using other sources.

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Haram physical desires

The basic principle is that physical desire is something natural that Allah has created in people to achieve noble aims and sublime goals. What is blameworthy is using those desires in ways that are forbidden.

Causes of falling into haram physical desires:

1. Weakness of faith:

Faith is the weapon of the believer, and a strong fortress that protects him from falling into promiscuity. If a person keeps himself away from worship and righteous deeds, his faith grows weak and he has the audacity to commit sin.

2. Bad company:

It was narrated from Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«A man will follow the way of his close friend, so let one of you watch who he takes as a close friend.»** Narrated by Ahmad, Abu Dawud and at-Tirmidhi; classed as hasan by al-Albani.

In many cases, when a person falls into sin, a bad friend is the one who prompted him to do that.

3. Letting the gaze wander:

The gaze is one of the poisoned arrows of Iblees. Hence Allah عَزَّ وَجَلَّ instructed us to lower our gaze, as He سُبْحَانَهُ وَتَعَالَىٰ said: *{Tell the believing men to lower their gaze and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do}* [an-Nur 24:30].

4. Idleness that could lead to trouble:

Idleness, in the case of young people, leads them to think of haram things and let their imagination get carried away in making plans to commit such deeds, until that becomes one of their main concerns, and they start to engage in the secret habit and other actions that could lead to doom.

If the nafs is not focused on righteous deeds, it will focus on sin.

It was narrated that Ibn Abbas رَضِيَ ٱللَّهُ عَنْهُمَا said: The Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«There are two blessings which many people do not take advantage of: good health and free time.»** Narrated by al-Bukhari.

5. Carelessness about haram matters:

Carelessness with regard to looking at women and mixing with them often leads to committing immoral actions, even if that was not one's aim in the beginning. But carelessness regarding that which is less haram leads to something that is more haram.

6. Being close to things that provoke desire:

Because of that, the Lawgiver warns against sitting in the streets, because it is likely that in the street one may see that which could provoke desire. So how about TV channels with the movies, serials and music that they show?

Why was desire created?

Ibn Taymiyyah رَحِمَهُ ٱللَّهُ said: Allah created physical desires and pleasures in us to serve as a means of achieving that which is in our best interests. So He created in us desire for food and the ability to find pleasure in it, because that is a blessing in and of itself, and serves to maintain our physical well-being in this world. Similarly, the desire for intimacy and the ability to find pleasure in it is a blessing in and of itself, and serves to perpetuate humankind. If we use these desires and drives in the way that we are commanded to do, that will be a blessing in this world and the Hereafter, and we will be among those whom Allah will bless in an absolute sense. But if we use these desires and drives in the way that we have been forbidden to do, by consuming that which is bad and unlawful in and of itself or because of the way it was acquired, such as by wronging others, or using it in a way that is extravagant, or we go beyond our wives and concubines in fulfilling our desires, then we will be wrongdoers and transgressors who are ungrateful for Allah's blessings.

How should you handle physical desires?

If a Muslim is affected by his desire, and haram ways of fulfilling his desire become attractive to him, and the means of doing that become available to him, and his circumstances become conducive to that, then what should the Muslim do?

There are three principles which will help the Muslim to pass this test and overcome this challenge, and will help him to rid himself of this trouble. They are as follows:

The first principle: Say "Ma'adh Allah ([I seek] the refuge of Allah)".

Belief in Allah and fear of Him is a safety valve, which protects a person against falling into what is haram and being controlled by physical desires.

"Ma'adh Allah ([I seek] the refuge of Allah)" is what Yusuf عَلَيْهِ السَّلَامُ said, and Allah granted him protection and averted from him the plot of the women. It is something that is said by one of those whom Allah will shade with the shade of the Throne on the Day when there will be no shade except the shade of the Throne of the Most Gracious. It was narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«There are seven whom Allah will shade with His shade… [among whom he mentioned] a man who is called by a woman of rank and beauty and says 'I fear Allah.'»** Narrated by al-Bukhari and Muslim.

The second principle: taking precautions against the stealth of the eyes.

Allah عَزَّ وَجَلَّ says: *{Allah knows the stealth of the eyes and all that the hearts conceal}* [Ghafir 40:19]. Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا said concerning what is meant by the stealth of the eyes: This refers to when a man enters some people's house, among whom there is a beautiful woman, or a family passes by him and among them is a beautiful woman. When they are unaware, he looks at her, and when they notice, he looks away. When they are unaware he looks, then when they notice he averts his gaze from her.

Each person should realize that he will stand before Allah, and He will ask him about his deeds.

Allah عَزَّ وَجَلَّ says: *{And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned}* [al-Isra 17:36]. Thus he will be asked about this gaze, which is one of the poisoned arrows of Iblees; it is the glance that provokes desire.

The third principle: warding off passing thoughts.

Bad passing thoughts make the heart sick, and if a person dwells on them and does not ward them off, they will develop until they become an idea, then a concern, then a wish, then resolve, then action and the committing of haram deeds. So beware of giving free reign to passing thoughts.

Passing thoughts are a very difficult matter. Both good and bad begin with passing thoughts. If you ward off the passing thought from the outset, you will be in control of your nafs and will be able to suppress your whims and desires. But if haram passing thoughts overwhelm you, you will slip and fall into sin.

3. Have faith and firm knowledge that Allah sees what is in people's hearts and minds. If a person feels shy of his Lord seeing what is in his mind and seeing these bad thoughts, then he will try to keep away from them.

4. Feeling shy before Allah عَزَّوَجَلَّ and bearing in mind His greatness and might. If you are aware of the might of Allah and that He sees what crosses your mind, then you should feel shy before Him and you should try to keep away from these thoughts. Imagine how you would feel if one of your acquaintances or friends came in whilst you were doing something abhorrent: how would you feel? Allah is more deserving that you should feel shy before Him.

These passing thoughts must be dealt with. So what should the Muslim do if they happen to him?

He should do the following:

1. Seek refuge with Allah from the accursed Shaytan.
2. Try to replace devilish thoughts with righteous thoughts, because the mind is like a grindstone that must always have something to grind; whoever puts grain in his grindstone will get flour, and whoever puts pebbles in his grindstone will get sand.

Good thoughts that are helpful in driving away devilish thoughts include the following:

- Thinking about the greatness of Allah عَزَّوَجَلَّ and the creation of the heavens and earth.
- Islamic knowledge, which is one of the greatest things on which a person can focus his mind.
- Thinking about the Hereafter and its terrors, such as death, the grave, the cistern, intercession, the balance, the sirat, Paradise and Hell.
- Thinking about halal ways of earning a living, such as trade, employment and investing one's free time in things that will bring lawful returns.

How to deal with physical desires:

By His mercy towards His slaves, Allah has not created them without guidance or left them to their own devices. Rather He has sent down to them the perfect religion, in which there is a remedy and rectification for every aspect of their lives that may be problematic. That includes haram physical desires; Allah has created remedies that will calm them and rein them in, including the following:

1 Marriage:

It was narrated that Abdullah ibn Mas'ud رضي الله عنه said: The Messenger of Allah ﷺ said to us: **«O young men, whoever among you is able, let him get married, for it is more effective in lowering the gaze and guarding chastity.»** Narrated by al-Bukhari and Muslim.

What is meant by being able is being able to have intercourse and being able to afford the costs of marriage. If a person is able to get married and desires it, then he should get married.

2 Fasting:

Fasting protects young people from falling into the shameful deed of zina. Hence the Prophet ﷺ recommended this remedy to them.

It was narrated that Abdullah ibn Mas'ud رضي الله عنه said: We were with the Prophet ﷺ and he said: **«Whoever is able, let him get married, for it is more effective in lowering the gaze and guarding chastity. Whoever is not able to do that, let him fast, for it will be a shield for him.»** Narrated by al-Bukhari and Muslim.

3 Using one's energy in ways that are beneficial:

Young people should use their energy and spend their time doing righteous deeds of various kinds, especially social activities and da'wah activities in which they mix with others, such as calling people to Allah, helping the needy, putting effort into helping the Muslims, and other activities that require effort and striving.

4 Supplication (dua):

Supplication is the remedy that will not let you down at times of calamity and hardship. It is an effective weapon that the believer should use at all times. Allah عَزَّوَجَلَّ says: *{And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided}* [al-Baqarah 2:186].

It was the practice of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to teach the Sahabah رَضِيَ ٱللَّهُ عَنْهُمْ supplications to help them rein in their desires. It was narrated that Shakal ibn Humayd رَضِيَ ٱللَّهُ عَنْهُ said: I said: O Messenger of Allah, teach me a supplication (dua). He said: **«Say: Allahumma inni a'oodhu bika min sharri sam'i, wa min sharri basari, wa min sharri lisani, wa min sharri qalbi, wa min sharri maniyyi (O Allah, I seek refuge in You from the evil of my hearing, from the evil of my sight, from the evil of my tongue, from the evil of my heart, and from the evil of my lust).»** Narrated by Abu Dawud, at-Tirmidhi and an-Nasai; classed as sahih by al-Albani.

The Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ used to say: **«Allahumma inni as'aluka al-huda wa't-tuqa wa'-l afaf wa'l-ghina (O Allah, I ask You for guidance, piety, chastity and contentment).»** Narrated by Muslim.

Activities

1. **Write briefly about how dangerous passing thoughts may be.**
2. **What are the principles through which you can deal with physical desires?**
3. **How can supplication be a means of dealing with haram physical desires?**
4. **List the most significant causes of haram physical desires.**
5. **What do we learn from the fact that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ taught Shakal ibn Humayd رَضِيَ ٱللَّهُ عَنْهُ to seek refuge with Allah from the evil of his lust?**

Infatuation (ishq)

One of the things that corrupts the heart the most and causes it to drift away from Allah عَزَّوَجَلَّ is the disease of infatuation ("falling in love"). It is a disease that can lead a person to doom, keep him away from the path of goodness, cause him to go astray and take him away from the path of guidance. It is a humiliating endeavour and a stain on the heart; it causes one to feel insignificant and humiliated in this world and leads to punishment in the Hereafter.

Infatuation is extreme love for the object of infatuation, accompanied by the desire to be with him or her.

Ibn Taymiyyah رَحِمَهُ ٱللَّهُ said: Infatuation leads to undermining of reason and knowledge, corruption of morals and religious commitment, and distraction from that which benefits one in both religious and worldly terms; the immense damage that it causes is many times greater than any benefit that there might be in it.

The danger of infatuation:

Some of those who fall prey to infatuation claim that infatuation and love refines the soul and makes it sublime. They regard infatuation as something positive, when in fact it is far more negative than positive.

The truest testament to that is what is known of infatuation and love from various cultures and peoples. That is sufficient, and there is no need to experience it or try it for oneself. Whoever tried that and experienced it, that should be a sufficient lesson for him, for there has never been any infatuation but the harm that it caused far outweighed any benefit.

Harm and negative outcomes that result from infatuation:

1 It may lead a person to disbelieve in Allah عَزَّوَجَلَّ:

Ibn al-Qayyim رَحِمَهُ ٱللَّهُ said concerning infatuation: It is of different types: sometimes it may constitute disbelief, if a person takes the object of his infatuation as an idol, loving that person as he should love Allah. So how about if his love of that person is greater than his love of Allah? This is infatuation that will not be forgiven, for it is one of the worst forms of shirk, and Allah does not forgive the association of others with Him; rather He forgives what is less than that, if the doer repents in a way that erases his sin.

2 The one who is infatuated is distracted by remembrance of the created being from remembrance of the Creator:

The one who is infatuated is distracted by remembering and loving the created being from loving and remembering Allah, because love of the Creator and infatuation with the created being cannot coexist in the heart. Rather one of them will inevitably suppress the other.

3 The one who is infatuated will be distracted from taking care of his religious and worldly affairs:

There is nothing that makes a person more negligent with regard to his religious and worldly affairs than infatuation with beautiful images of people.

With regard to negligence of religious affairs: that is because this person's heart has drifted away from Allah and become distracted by infatuation. Hence he cannot find time to seek the pleasure of his Lord.

With regard to his worldly affairs, they are connected to his religious affairs. If he is distracted from his religious affairs, he will be more distracted from his worldly affairs.

4 Those who are infatuated are more susceptible to all the troubles that undermine one's interests in this world and the Hereafter than dry wood is to fire:

The reason for that is that the stronger the attachment a person has to the object of his infatuation, the further he will be pushed away from Allah. The heart that is furthest removed from Allah is the heart of one who is infatuated, and if the heart is far away from Allah, the more readily it will succumb to problems and the Shaytan will gain full control over it. If a person's enemy gains control over him, he will not leave any harm that he could do to him but he will do it.

So what do you think about a heart of which the enemy gains control when he is the keenest of all to mislead and corrupt it?

Causes of infatuation:

Infatuation has many causes, including the following:

1

Turning away from loving Allah:

The scholars said: Infatuation is the result of an empty heart. What is meant is that if the heart is filled with love of Allah, it is not possible for infatuation to enter it, for infatuation only affects the heart that is devoid of love of Allah.

2

Idleness:

Idleness is the disease of the modern era. Having too much free time causes many young men to occupy themselves with committing sins, especially if the young man lives in a wealthy society and does not need to work. Hence he turns his attention completely to infatuation, going to the marketplaces, and wasting many hours in such matters.

3

Failing to guard one's physical faculties:

Failing to guard one's physical faculties prompts a person to fall into infatuation and whims and desires. Infatuation may occur as a result of looking or hearing.

It was narrated from Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: **«Allah has decreed for every son of Adam his share of zina, which he will inevitably commit. The zina of the eyes is looking, the zina of the tongue is speaking; one may wish and desire, and the private parts confirm that or deny it.»** Narrated by al-Bukhari and Muslim.

4

Haram music, immoral movies and romantic novels:

These are dangerous means that promote immorality and unlawful, sinful relationships.

5

Weak personality of the one who is infatuated:

The one who becomes infatuated has some weakness in his personality and cannot control his emotions and feelings. Rather he is swept away by the current and thus he falls into what people fall into without thinking. If he had firm resolve and strength of character, he would be able to control himself and not let himself fall into this trap.

Means of protecting oneself from infatuation:

There are several ways of protecting oneself from the disease of infatuation, the most significant of which are as follows:

1. **Avoiding the causes of infatuation:** people are equally inclined towards whims and desires, but the person who has firm resolve avoids the causes and keeps away from them from the outset. Thus he protects his hearing and sight from the causes of infatuation.

2. **Loving Allah عَزَّوَجَلَّ and filling one's heart with that love. Ibn al-Qayyim رَحِمَهُ ٱللَّهُ said:** Hence it is in a person's best interests to dedicate all the love in his heart to Allah عَزَّوَجَلَّ Alone, so that he loves Allah with all his heart, his soul and his being. So he should declare that his beloved is one and declare his love for one alone.

3. **Averting the gaze:** what is required of the one whose gaze falls on someone who is good-looking and he finds pleasure in seeing him or her is to avert his gaze, because if he looks again, he becomes blameworthy, according to Islamic teachings and reason.

Remedy for infatuation

The remedy for infatuation varies according to the stage reached by the one who is infatuated. Falling into whims and desires is easy, but getting out of them is difficult.

Remedies for infatuation include the following:

1 Reminding oneself of the greatness of the Lord عَزَّوَجَلَّ and fearing Him:

If someone saw the wife of a king and desired her and fell in love with her, what would prevent him from pursuing her? It is fear of that king and fear of his revenge and punishment.

So the individual should remind himself of the greatness of Allah عَزَّوَجَلَّ and that He is severe in punishment and vengeance.

2 Supplication and seeking the help of Allah عَزَّوَجَلَّ:

Supplication is the weapon that will not let you down at the time of calamity and crisis; it is the effective weapon that the believer must use at all times.

3 Fleeing from the object of infatuation:

Keeping away from the land of the object of infatuation is one of the greatest remedies for infatuation.

The one who is infatuated must travel to another land, or change his place of residence or place of work, and he must leave the place where he sees the object of his infatuation.

4 Thinking about what is wrong with the object of his infatuation:

Ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ said: If one of you likes a woman, let him think of how unattractive her appearance and smell may be when she is unkempt.

5 Thinking of the consequences of infatuation:

Infatuation generates constant anxiety and leads to grave consequences and immense harm.

Infatuation is contaminated with sadness, worries, fear of separation, exposure to shame in this world and regret in the Hereafter.

Activities

1. How important is averting the gaze in dealing with infatuation? Give evidence for that from the texts of the Quran and Sunnah.

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2. The Prophet ﷺ said: «Allah has decreed for the son of Adam his share of zina.» Explain what this hadith means, using other sources.

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3. Infatuation leads to many negative consequences and a great deal of harm. List them.

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4. Write briefly about ways of dealing with infatuation, using other sources.

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Argumentativeness

Argumentativeness is a serious problem which leads to hardheartedness. Because of its serious nature, it became a topic of discussion among the scholars رَحِمَهُمُ ٱللَّهُ. It is a characteristic that was disliked by the early generations, who assiduously avoided it. Ibrahim an-Nakhai said: They disliked argumentativeness.

Definition of argumentativeness

Argumentativeness means being quarrelsome and answering back. It refers to rejecting the words of one's opponent and correcting what he says, which means disputing with one's opponent.

Types of arguing

Some types of arguing are praiseworthy and some are blameworthy.

Praiseworthy arguing is presenting arguments and counterarguments and engaging in debate for the purpose of explaining the truth and making it clear.

Allah عَزَّوَجَلَّ enjoins praiseworthy arguing, as He says: *{and argue with them in a way that is best}* [an-Nahl 16:125]. In other words, let your argument with them be done in a cheerful, gentle and kind manner, speaking to them in a good way.

Blameworthy arguing is that which has to do with supporting falsehood or distracting someone from explaining the truth and explaining what is correct;

Blameworthy arguing is of two types:

1. Arguing without knowledge, as Allah عَزَّوَجَلَّ says: *{And of the people is he who disputes about Allah without knowledge and follows every rebellious devil}* [al-Hajj 22:3].

   And Allah عَزَّوَجَلَّ says, addressing the People of the Book: *{Here you are - those who have argued about that of which you have [some] knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you know not}* [Aal Imran 3:66].

2. Arguing in support of falsehood and to obfuscate the truth after it has become clear, as Allah عَزَّوَجَلَّ says: *{and they disputed by [using] falsehood to [attempt to] invalidate thereby the truth}* [Ghafir 40:5].

or is done for the purpose of trading insults and showing off; or it is done to undermine the truth;

or it is arguing without knowledge.

Blameworthy arguing is the nature of the disbelievers. Allah عَزَّوَجَلَّ says: *{And those who disbelieve dispute by [using] falsehood to [attempt to] invalidate thereby the truth}* [al-Kahf 18:56]. This verse indicates that the disbelievers argue constantly, seeking to undermine and eliminate the truth.

Arguing to promote falsehood is blameworthy in all cases, because it is undermining the truth or supporting falsehood.

Arguing may be praiseworthy or blameworthy in the same situation.

During Hajj, for example, Allah عَزَّوَجَلَّ says: *{Hajj is [during] well-known months, so whoever has made hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during hajj}* [al-Baqarah 2:197].

So what is the arguing or disputing that is prohibited during Hajj?

It is arguing that causes enmity, rancour and grudges; arguing without knowledge; arguing in which each person wants to defeat his opponent.

It may also be arguing about the rulings of Hajj without knowledge. This is also a kind of blameworthy arguing.

As for having a discussion as to whether tamattu or ifrad is better, and how the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did Hajj, and whether it was tamattu, qiran or ifrad, this is discussing and debating in order to find out the truth and learn about the Sunnah. This is a fruitful kind of discussion, aimed at reaching the right conclusion so that you will be acting in accordance with it. There is nothing wrong with that.

Harm caused by blameworthy arguing:

The Wise Lawgiver does not forbid anything unless it causes much harm to people in this world and the Hereafter. That includes arguing to promote falsehood, because it causes a great deal of harm and mischief, the most significant of which includes the following:

1 Being deprived of doing good deeds:

Al-Awzai رَحِمَهُ ٱللَّهُ said: If Allah wills ill for people, He causes them to engage in argument and prevents them from doing righteous deeds.

Muawiyah ibn Qurrah رَحِمَهُ ٱللَّهُ said: Beware of these arguments and disputes, for they wipe out good deeds.

2 Being deprived of knowledge:

Knowledge of Laylat al-Qadr was taken away from the people because of arguing and disputing. It was narrated from Ubadah ibn as-Samit رَضِيَ ٱللَّهُ عَنْهُ that the Messenger of Allah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ came out to tell them about Laylat al-Qadr, but two of the Muslims argued, so he said: **«I came out to tell you about Laylat al-Qadr [i.e., which night of Ramadan it is], but So-and-So and So-and-So argued, so that knowledge was taken away, and perhaps that is better for you. So seek it when seven nights remain, and nine nights remain, and five nights remain.»** Narrated by al-Bukhari.

3 It is a cause of doom:

It was narrated from Abu Hurayrah رَضِيَ ٱللَّهُ عَنْهُ that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Do not ask me until I tell you, for those who came before you were only doomed because of their asking too many questions and differing with their prophets. If I forbid you to do something, then avoid it, and if I instruct you to do something, then do as much of it as you can.»** Agreed upon.

4 It generates grudges and hardheartedness:

Imam ash-Shafi'i رَحِمَهُ ٱللَّهُ said: Arguing about issues of knowledge hardens the heart and generates grudges.

5 It distracts the heart from Allah:

The least harm that results from arguing that is not done for the sake of Allah is that it distracts the person even in his prayer, and his mind remains focused on that.

One of the early generations said: I have never seen anything more detrimental to faith or to integrity or to joy, or more distracting to the heart, than arguing.

Activities

1. **There are many reports from the early generations which criticize argumentativeness. Quote some of them, using other sources.**
2. **What do you understand from the words of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ: «for those who came before you were only doomed because of their asking too many questions and differing with their prophets»?**
3. **Write briefly about the harm caused by blameworthy arguing.**
4. **Allah عَزَّ وَجَلَّ says:** *{and argue with them in a way that is best}* [an-Nahl 16:125]. **Explain how one may argue in a way that is best.**

Arrogance

Arrogance and self-admiration are serious diseases of the nafs, which are reflected in deviation in character and attitude. They cause a person to drift away from the path of guidance and truth and to follow the paths of doom and misguidance.

Definition of arrogance:

In linguistic terms, the Arabic word kibr (translated here as arrogance) refers to self-aggrandizement and tyranny.

In Islamic terminology, the Prophet ﷺ defined it by saying: **«Arrogance is rejecting the truth and looking down on people.»** Narrated by Muslim.

The Prophet ﷺ defined arrogance as referring to two significant things:

- **The first is rejecting the truth,** which means denying the truth and looking down on it, and being too proud to accept it.
- **The second is looking down on people.** Looking down on people means scorning them and thinking little of them, and thinking of oneself as superior to them.

The difference between arrogance and self-admiration:

Abu Wahb al-Marwazi said: I asked Ibn al-Mubarak: What is arrogance? He said: Looking down on people.

I asked him about self-admiration, and he said: It means thinking that you have something that no one else has, and I do not know of anything among those who pray (Muslims) that is worse than self-admiration.

Causes of arrogance:

The causes of arrogance include the following:

1 Not wanting to be under the control of anyone else:

This idea will grow in the heart of the arrogant person until he reaches a point where he rebels and refuses to obey Allah, in Whose Hand is the control of the heavens and the earth, and He has power over all things.

In addition to that, the arrogant person feels self-sufficient, which leads to him transgressing. Allah عَزَّوَجَلَّ says: *{No! [But] indeed, man transgresses, because he sees himself self-sufficient}* [al-Alaq 96:6-7].

Al-Baghawi رَحِمَهُ ٱللَّهُ said: That is, man oversteps the mark and is arrogant towards his Lord, because he thinks of himself as self-sufficient.

2 Having a strong motive to stand out and be superior to others:

The arrogant person thinks that he has a right over the community and that they should acknowledge his distinction and superiority. If the community does not acknowledge that, he thinks that he will be able to achieve some of what he aspires to by behaving in an arrogant manner.

3 Defective standards of evaluating people's worth:

One of the causes of arrogance is defective standards of evaluating people's worth, so you see them giving precedence to a rich man of high status, even if he is a sinner and evildoer, and they overlook one who is pious and sincere because he is poor and has no status. That is a cause of giving precedence to one who does not deserve to be given precedence, and thus he will find himself looking down on others and thinking of himself as being better than them.

4 Comparing one's blessings with those of others, and forgetting the Bestower of the blessings عَزَّوَجَلَّ:

One of the causes of arrogance is when a person considers the blessings that Allah has bestowed upon him, then he compares himself to others from whom Allah has withheld these blessings for reasons known to Him عَزَّوَجَلَّ, then he thinks that he deserved those blessings and that they reached him because he was entitled to them. Thus he thinks of himself in lofty terms and looks down on others who he thinks do not deserve those blessings.

What leads to arrogance?

Many things lead to arrogance, including the following:

1 Wealth:

Allah عَزَّوَجَلَّ says of the owner of the two gardens: *{so he said to his companion while he was conversing with him, "I am greater than you in wealth and mightier in [numbers of] men"}* [al-Kahf 18:34]. And Allah عَزَّوَجَلَّ says: *{And when adversity touches man, he calls upon Us; then when We bestow on him a favor from Us, he says, "I have only been given it because of [my] knowledge." Rather, it is a trial, but most of them do not know}* [az-Zumar 39:49].

2 Knowledge:

How quickly some seekers of knowledge become arrogant! They soon feel that they have attained perfect knowledge, so they think highly of themselves and look down on others, regarding them as ignorant.

3 Righteous deeds and acts of worship:

Some people feel proud of their worship, and think that people should show them respect for doing it, and speak of how pious they are and how much worship they do; and they think that other people are doomed and they are saved.

It was narrated that Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«If a man says: 'The people are doomed,' then he is the most doomed of them.»** Narrated by Muslim.

4 Lineage:

Some of those who are of noble descent look down on those whose lineage is lower than theirs; they become arrogant and disdain to mix with people or sit with them. This arrogance and pride may be reflected in their words, so they arrogantly ask those whom they meet: Who are you? Who is your father?

5 Sickness taking root in the heart:

The worst kind of arrogance is that for which there is no cause except the fact that the disease of arrogance has taken root in a person's heart. Hence the criticism of the poor man who is arrogant is sterner than the criticism of others who are arrogant.

Punishment of the one who is arrogant

The one who is arrogant faces two punishments: in this world and in the Hereafter.

Punishment in this world:

1 The one who is arrogant will be punished by getting the opposite of what he is aiming for: people will despise him and think little of him:

This is part of the natural laws ordained by Allah in this universe. Whoever humbles himself before Allah, Allah will raise him in status, but whoever scorns the truth, Allah will humiliate him.

2 Being deprived of the ability to reflect, learn lessons and benefit from the signs of Allah عَزَّوَجَلَّ:

Allah عَزَّوَجَلَّ says: *{I will turn away from My signs those who are arrogant upon the earth without right; and if they should see every sign, they will not believe in it. And if they see the way of consciousness, they will not adopt it as a way; but if they see the way of error, they will adopt it as a way. That is because they have denied Our signs and they were heedless of them}* [al-A'raf 7:146].

3 Arrogance is a cause of blessings being taken away and punishment coming down:

It was narrated from Salamah ibn al-Akwa رَضِيَ اللَّهُ عَنْهُ that a man ate with his left hand in the presence of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and he said to him: **«Eat with your right hand.»** He said: I cannot. He said: **«May you never be able to!»** For nothing prevented him from doing that except arrogance. And he never lifted his right hand to his mouth again. Narrated by Muslim.

4 Arrogance is a cause of being swallowed up by the earth:

It was narrated that Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Whilst a man was strutting in his two garments, filled with self-admiration, Allah caused the earth to swallow him up, and he will continue to sink into it until the Day of Resurrection.»** Agreed upon.

Punishment in the Hereafter:

1 The one who is arrogant will meet Allah عَزَّوَجَلَّ when He is angry with him.

It was narrated that Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا said: I heard the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say: **«Whoever thinks too highly of himself or walks with a swagger, will meet Allah when He is angry with him.»** Narrated by Ahmad; classed as sahih by al-Albani.

2 The most hateful of people and those who will be seated furthest away from the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the Day of Resurrection are the arrogant, as was narrated in Sunan at-Tirmidhi with a hasan isnad.

3 The arrogant will be gathered on the Day of Resurrection in a state of utmost humiliation and ignominy:

It was narrated from Amr ibn Shuayb, from his father, from his grandfather, that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«On the Day of Resurrection, the arrogant will be gathered like little ants in the form of men; humiliation will envelop them on all sides, then they will be driven to a prison in Hell that is called Boolas. The fire of fires will encompass them, and they will be given to drink of the juice of the people of Hell, [which is called] teenat al-khibal.»** Narrated by Ahmad and at-Tirmidhi; classed as hasan by al-Albani.

4 Arrogance is one of the causes of being prevented from admittance to Paradise:

It was narrated from Abdullah ibn Mas'ud that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«No one will enter Paradise in whose heart is an atom's weight of arrogance.»** A man said: What if a man likes his clothes to look good and his shoes to look good? He said: **«Indeed Allah is beautiful and loves beauty. Arrogance is rejecting the truth and scorning people.»** Noted above.

Remedy for arrogance:

It should be noted that arrogance is one of the sins that doom a person to Hell, and ridding oneself of it is an individual obligation. Arrogance cannot be removed by mere wishful thinking; rather it must be treated and dealt with. The remedies for arrogance include the following:

1 Supplication and seeking the help of Allah عَزَّوَجَلَّ:

It was narrated from Amr ibn Murrah, from Aasim al-Anazi, from Ibn Jubayr ibn Mut'im, that his father رَضِيَ اللَّهُ عَنْهُ said: When the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ began to pray, he said: **«Allahu akbaru kabeera wa'l-hamdu Lillahi katheera (Allah is most great and much praise be to Allah) – three times. SubhanAllahi bukratan wa aseela (Glory be to Allah morning and afternoon) – three times. A'oodhu Billahi min ash-shaytan ir-rajeem min nafkhihi wa hamzihi wa nafthihi (I seek refuge with Allah from the accursed Shaytan, from his arrogance, his possession [madness] and his poetry).»** Narrated by Abu Dawud and Ibn Hibban; classed as sahih by al-Albani.

2 Eliminating the root of arrogance from the heart:

That may be attained by knowing oneself and knowing one's Lord عَزَّوَجَلَّ. When a person truly knows himself, he will realize that nothing is appropriate for him except humility, and when he truly knows his Lord, he will realize that pride and greatness are only befitting for Allah.

3 Reflecting on the causes that make a person arrogant, and realizing that it is not appropriate for him to be proud of them:

Whoever feels proud of his lineage, let him rid himself of that pride by realizing that this is ignorance, because he is feeling proud on the basis of someone else's attributes.

How can it be appropriate for a rational person to feel proud of the attributes of someone else?

4 Humility:

It was narrated that al-Aswad said: I asked Aisha رَضِيَ اللَّهُ عَنْهَا: What did the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ do in his house? She said: He would serve his family, then when the time for prayer came, he would go out to pray. Narrated by al-Bukhari.

This hadith is explained in ash-Shama'il, where it is noted: He was no more than a human being who would clean his garment, milk his ewe, and serve himself.

According to a report narrated by Ahmad, he would mend his garment and mend his shoes.

Activities

1. Explain how the Prophet ﷺ defined arrogance in concise terms.

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2. The Prophet ﷺ said: «No one will enter Paradise in whose heart is an atom's weight of arrogance.» In the light of this hadith, explain the seriousness of arrogance and the harm that it causes to a person in this world and the Hereafter.

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3. Write briefly about the impact of arrogance on a person's conduct.

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4. How can arrogance affect one's worship and deeds? Explain that, using other sources.

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Envy (hasad)

Condemnation of envy

Envy has an immense negative impact. There are many reports which condemn it and forbid it, including the words of the Prophet ﷺ: **«Do not hate one another, do not envy one another and do not turn your backs on one another; be, O slaves of Allah, brothers.»** Agreed upon.

According to one report, one of the early generation said: The first sin was envy: Iblees envied Adam عليه السلام for his status, so he refused to prostrate to him. Envy prompted him to disobey Allah.

It was said: The envier does not gain anything from a gathering except blame and humiliation; he does not gain anything from the angels except curses and resentment; he does not gain anything from people except panic and distress; and he will not gain anything from the standing on the Day of Resurrection except shame and punishment.

Types of envy:

There are two types of envy:

- **The first** is when you resent the blessing [that someone else has] and you wish for it to be taken away from the one on whom it was bestowed.
- **The second** is when you do not wish for it to be taken away and you do not resent it being there and continuing, but you wish for something similar for yourself. This is called ghibtah ("positive envy") and it may be called competition.

The first type is haram in all situations, **except the blessing that has been granted to an evildoer or a disbeliever, and he uses it to stir up trouble, create division between people and harm them. In that case, it does not matter if you resent it and wish for it to be taken away, because you are not wishing for it to be taken away because it is a blessing; rather you wish for it to be taken away because it is a tool of mischief.**

The fact that envy is haram is indicated by the hadith quoted above – **«Do not envy one another»** – and other reports. This resentment of blessings bestowed upon others is an objection to the decree of Allah and His favouring some of His slaves over others. There is no excuse for that and no concession allowing it. What sin could be greater than resenting a blessing that a Muslim has, that is not causing you any harm? The Quran refers to this in the verse: *{If good touches you, it distresses them; but if harm strikes you, they rejoice at it}* [Aal Imran 3:120]. This rejoicing is gloating, and envy and gloating are interconnected.

The second type is positive envy (ghibtah), which is not haram; rather it is either obligatory, or recommended, or permissible. This is what is indicated by the verses *{So for this let the competitors compete}* [al-Mutaffifeen 83:26] and *{Race toward forgiveness from your Lord}* [al-Hadeed 57:21], and the words of the Prophet ﷺ: **«There is no envy except in two things: a man to whom Allah gave wealth and caused him to spend it appropriately, and a man to whom Allah gave knowledge, so he acts in accordance with it and teaches it to the people.»** Agreed upon.

Types of blessings

- If the blessing is one that is a religious duty – such as faith and the obligatory prayers, for example – then competing in this blessing is obligatory.
- If the blessing is in supererogatory actions – such as spending wealth on good causes, showing generosity, and giving charity – then competing in it is recommended.
- If the blessing is something that is enjoyed in a permissible manner, then competing in it is permissible.

Causes of envy:

Blameworthy envy has many causes, including the following:

- **Enmity and rancour. These are the worst causes of envy.**
- **Mean-spiritedness and covetousness, resenting good that happens to other people,** meaning that a person gets upset when hearing someone describe another person as doing well and being blessed, and he rejoices when he hears of someone failing to achieve his goals or going through troubles and facing a hard time. Such a person always likes to see others in a state of deterioration and decline, and he does not want anyone to enjoy the blessings of Allah, for it is as if they are taking that from him and his domain!
- **Pride, which refers to a person feeling resentment if someone else becomes better off than him.**

Some or all of these causes may be combined in one person, with the result that his envy increases and grows stronger, and he is unable to hide it or be tactful; rather he shows his true colours and expresses enmity openly.

Remedy for envy

You should understand that envy is a serious disease of the heart, and diseases of the heart can only be treated with **knowledge and action**.

When it comes to treating the disease of envy, beneficial knowledge means realizing and knowing with certainty that envy is detrimental to both your religious and worldly interests.

- **With regard to it being detrimental to your religious interests,** that is because by envying you are objecting to the divine decree and resenting the blessings that Allah عَزَّوَجَلَّ has shared out among His slaves and His justice that is the basis for what takes place in His dominion and is in accordance with His subtle wisdom. It means that you have objected to that and been offended by it.

In addition to that, you have differed from His close friends and His prophets in their loving good and wellbeing for His slaves, and you have joined Iblees and the disbelievers in their love of calamity striking the believers and blessings being taken away from them. These are evil thoughts in the heart that consume its good deeds as fire consumes wood.

- **With regard to it being detrimental to your worldly interests,** that is because you feel pain because of your jealousy or you suffer because of it in this world, and you continue to be sad and depressed, because Allah will not deprive your enemies of some blessings that He has bestowed upon them. Thus you will continue to suffer for every blessing that you see them enjoying, and you will feel upset for every calamity that is averted from them, and thus you will continue to feel sad and distressed.

As for the fact that there is no harm done to the one who is envied in terms of his religious commitment or worldly blessings, that is clear, because the blessing will not be taken from him because of your envy.

The beneficial action that is the remedy for the disease of envy is forcing yourself to do the opposite of what envy dictates you should do. That means showing humility towards the one whom you envy, praising him, speaking well of him, and expressing happiness for the blessing he has been given. This will restore harmony and love between people, and thus their hearts will find relief from the pain of envy and the distress of hatred.

Activities

1. Write briefly about the difference between praiseworthy envy and blameworthy envy, quoting evidence from the religious texts.

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2. Many religious texts in the Quran, hadiths and reports condemn and forbid envy. Quote some of these texts, other than those that you have studied here.

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3. Explain how beneficial knowledge and beneficial actions are a means of dealing with the disease of envy.

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4. Envy has many causes. Write briefly about these causes, using other sources.

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Although the diseases of the heart are hidden, it is possible to recognize them from the effects that they have on our conduct, attitude and words. The signs of diseases of the heart include the following:

- **Following whims and desires.** Allah عَزَّوَجَلَّ says: *{Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation}* [an-Nisa 4:27]. In other words, the followers of the devils among the Jews, Christians and adulterers, want you to *{digress}* that is, be diverted from the truth and follow falsehood instead.

- **Being receptive to specious arguments and spreading them.** Allah عَزَّوَجَلَّ says: *{ [That is] so that He may make what the Shaytan throws in [of falsehood] a trial for those in whose hearts is a disease and those whose hearts are hardened}* [al-Hajj 22:53]. What the Shaytan throws in is a trial for two groups of people, whom Allah does not care about.

  - **The first group** are those in whose hearts there is a disease, namely weakness and lack of faith and belief. The least specious argument or doubt that develops will have an impact on their hearts, so if they hear that which the Shaytan throws in, doubt will enter their hearts and become a trial and cause of confusion for them.

  - **The second group** is those who are hardhearted, for whom no rebuke or reminder has any impact, and they do not understand the verses of Allah or the hadith of His Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ because they are so hardhearted. If they hear that which the Shaytan throws in, they take it as proof of their falsehood, and they argue on that basis and oppose Allah and His Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

- **Evil things do not cause pain to their heart,** and neither does their ignorance of the truth. If there is any life in the heart, it is pained when evil enters it, and by its ignorance of the truth, commensurate with how much life is left in it. But when the heart is corrupt, it becomes lifeless and does not feel pain when evil enters it; rather the individual regards it as good, and his ignorance of the truth does not upset him; rather he is happy with it.

- **The individual feels alienated from and uneasy with the righteous, and he feels comfortable with sinners.**

- **He is averse to the remembrance of Allah, but feels at ease with the remembrance of that which is contrary to Islamic teachings.**

Allah عَزَّوَجَلَّ says: *{And when Allah is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those [worshipped] other than Him are mentioned, immediately they rejoice}* [az-Zumar 39:45].

How to deal with diseases of the heart:

Paying attention to them from the outset, and striving to deal with them before they get out of hand:

If physical diseases are checked and treated when they first begin, that is better and easier than if they are left until they get out of hand. By the same token, diseases of the heart should be noticed and dealt with decisively from the outset.

Precise diagnosis of the disease so that the right remedy can be prescribed:

If the physician makes a mistake in diagnosing the disease, he will inevitably make mistakes in prescribing the remedy.

For example, if someone pays attention to his outward appearance and dresses well, some may interpret that as arrogance and conceit, when that is not the case; rather it is love of looking good within the parameters of what is permitted in Islamic teachings, as we see in the hadith: **«No one will enter Paradise in whose heart is an atom's weight of arrogance.»** A man said: What if a man likes his clothes to look good and his shoes to look good? He said: **«Indeed Allah is beautiful and loves beauty. Arrogance is rejecting the truth and scorning people.»** Narrated by Muslim.

In contrast, some followers of innovation (bidah) wear worn-out, patched clothes, thinking that this is zuhd (asceticism), when in fact it is a kind of showing off and loving to stand out, albeit in a twisted and contrary manner.

Dealing with each disease by means of its opposite:

For example, arrogance may be dealt with by reminders of man's weakness, as we see in the report that Mutarrif ibn Abdillah ibn ash-Shikhkheer saw al-Muhallab letting his garment drag along the ground. He said to him: This is a way of walking that Allah and His Messenger hate. Al-Muhallab said: Do you know me? He said: Yes, I do know you: you began as a dirty nutfah (sperm drop) and you will end as a putrid corpse, and between that you are carrying faeces! So al-Muhallab stopped walking in that manner.

Envy (hasad) may be dealt with by instructing the person to be content with his lot and be aware of the blessing that Allah has bestowed upon him, and so on.

Telling the one who has a disease of the heart frankly that he is sick:

One of the most beneficial remedies for diseases of the heart is being frank and pointing out to the one who has such a disease the seriousness of his situation, because many of those who suffer diseases of the heart do not acknowledge that they are sick; in fact they are not aware of it at all.

- The one who follows whims and desires claims that he is following the truth, basing that on false evidence and the fatwas of the callers who stand at the gates of Hell.
- The one who is arrogant believes that he is strong and determined, and that if he did not behave like that, people would walk all over him.
- The envier believes that he is striving to achieve legitimate aspirations.
- The one who is up to his neck in love of this world believes that he is doing what is enjoined upon him of taking appropriate measures to earn a livelihood… And so on.

When the one who is affected by a disease of the heart finds out the reality of his situation, and that he is suffering from a spiritual malady, perhaps he will accept treatment.

Activities

1. **Write briefly about the importance of a precise diagnosis of diseases of the heart.**
2. **Denying that one is suffering from a disease of the heart is one of the most serious obstacles to treating these diseases. Give some examples of this denial, and explain how you can convince one who is suffering from a spiritual malady that he is indeed sick.**
3. **How can confronting every disease of the heart with its opposite be a means of treating it?**
4. **Following whims and desires is one of the signs of disease of the heart. Write briefly about what is meant by following whims and desires, and the forms it may take, using other sources.**

Repentance and its importance in treating diseases of the heart

Our need to repent is urgent, for every son of Adam is prone to sin, and the best of those who sin are those who repent.

And among the blessings of our Creator upon us
Is that our sins do not emit a scent
For if they did, we would become fugitives
Alone in the wilderness, never finding rest

The door of repentance is open

By His grace and kindness, Allah has opened the door of repentance and has promised to accept it. He عَزَّوَجَلَّ holds out His Hand at night to accept the repentance of those who sinned during the day, and He holds out His Hand by day to accept the repentance of those who sinned during the night.

Allah عَزَّوَجَلَّ accepts repentance whether it comes from disbelievers, polytheists, hypocrites, apostates, evildoers, atheists, wrongdoers or sinners who are falling short in religious duties.

Allah عَزَّوَجَلَّ says: *{And it is He who accepts repentance from his servants and pardons misdeeds}* [ash-Shura 42:25].

And He عَزَّوَجَلَّ says regarding the hypocrites: *{Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper, except for those who repent and correct themselves}* [an-Nisa 4:145-146].

Allah عَزَّوَجَلَّ says of the people who dug trenches to torture the believers and burn them with fire: *{Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire}* [al-Buruj 85:10].

The true nature of repentance:

The true nature of repentance is regret for past sins, giving up the sin immediately, and resolving not to go back to it in the future.

The scholars said: There are three conditions for sincere repentance:

- **Giving up the sin.**
- **Regretting what one has done in the past.**
- **Resolving not to go back to it.**

Repentance should be done from all sins, whether minor or major.

If the sin has to do with the rights of another person, then his rights must be restored; if he forfeits his rights, then his reward is incumbent upon Allah عَزَّوَجَلَّ.

Al-Hasan al-Basri said: Look at this generosity and grace: they killed His close friends, yet He calls them to repentance and forgiveness.

Allah عَزَّوَجَلَّ warns His slaves against despairing of His mercy, for no matter how great their sins are, the mercy of Allah عَزَّوَجَلَّ is far greater. Allah عَزَّوَجَلَّ says: *{Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful"}* [az-Zumar 39:53].

Allah عَزَّوَجَلَّ calls to His forgiveness those who claim that the Messiah is God, those who claim that the Messiah is the son of God, and those who claim that Allah is the third of three. Allah عَزَّوَجَلَّ says to these people: *{So will they not repent to Allah and seek His forgiveness? And Allah is Forgiving and Merciful}* [al-Ma'idah 5:74].

Ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا said: Whoever makes the slaves of Allah despair and think that repentance is not possible after Allah revealed these words has disbelieved in the Book of Allah عَزَّوَجَلَّ.

The virtues of repentance:

Repentance has many virtues, subtle blessings and benefits, including the following:

Repentance is a cause of success:

Allah عَزَّوَجَلَّ says: *{And turn to Allah in repentance, all of you, O believers, that you might succeed}* [an-Nur 24:31].

Repentance turns bad deeds into good deeds:

Allah عَزَّوَجَلَّ says: *{Except for those who repent, believe and do righteous deeds. For them, Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful}* [al-Furqan 25:70].

Repentance is a means of being granted a good provision:

Allah عَزَّوَجَلَّ says: *{And [saying], "Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor"}* [Hud 11:3].

Repentance is a means of being granted rain, increased strength, and wealth and children:

Allah عَزَّوَجَلَّ tells us that Nuh عَلَيْهِ السَّلَامُ said: *{"And [I] said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers, and give you increase in wealth and children and provide for you gardens and provide for you rivers'"}* [Nuh 71:10-12].

Allah rejoices at the repentance of His slaves

It was narrated that Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ said: The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **«Indeed Allah rejoices more over the repentance of His slave when he repents to Him than one of you who was on his mount in the wilderness, then he lost it, and his food and drink are on it, and he despairs of finding it. He goes to a tree and lies down in its shade, having lost hope of finding his mount, and whilst he is like that, there it is standing in front of him, so he takes hold of its reins and says, because of his intense joy, 'O Allah, You are my slave and I am your lord,' making this mistake because of his intense joy.»** Agreed upon.

Specious arguments and refutation thereof:

Some people fail to repent for fear of going back to sin once more, but this is wrong. The individual must repent to Allah and think highly of his Lord عَزَّوَجَلَّ. He must realize that if he turns to Allah, Allah will turn to him. Moreover, if we assume that the person goes back to the sin once more, then in that case he must repent again, a second and third time, and so on. He should not despair of the mercy of Allah; rather he must make himself repent sincerely every time.

It was narrated from Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, narrating from his Lord عَزَّوَجَلَّ: **«A man committed a sin, then he said: 'O Allah, forgive me my sin.' Allah عَزَّوَجَلَّ said: 'My slave committed a sin, but he knew that he has a Lord Who forgives sin and punishes for sin.' Then he sinned again, then he said: 'O Lord, forgive me my sin.' Allah عَزَّوَجَلَّ said: 'My slave committed a sin, but he knew that he has a Lord who forgives sin and punishes for sin.' Then he sinned again, then he said: 'O Lord, forgive me my sin.' Allah عَزَّوَجَلَّ said: 'My slave committed a sin, but he knew that he has a Lord who forgives sin and punishes for sin. Do as you wish, for I have forgiven you.'»** Narrated by Muslim.

What is meant is that so long as he continues like that, seeking forgiveness every time he committed a sin without persisting in it, then Allah will forgive him.

Some people fail to repent and seek forgiveness for fear that people will criticize them, shame them and describe them as extreme and suffering from waswasah (intrusive thoughts or whispers from the Shaytan), and other accusations that are made against those who adhere to the path of Allah.

> It was said to al-Hasan رَحِمَهُ ٱللَّهُ: Shouldn't one of us feel ashamed to ask for forgiveness for his sins then repeat them, then ask for forgiveness then repeat them? He said: The Shaytan would be happy if you start thinking in this way, so do not tire of seeking forgiveness.

This is a grievous error, for how can you give precedence to fear of people over fear of the Lord of people? How can you give precedence to people over the truth? Allah is more deserving of being feared.

Moreover, what a person is accused of after he has repented is a test and trial, to see whether he is sincere or not. If he bears it with patience at the beginning, he will be able to ignore what is said to him, and if he repents well and persists in repentance and steadfastness, the one who shamed him will begin to respect him and may even follow his example.

Furthermore, the individual will go to his grave alone and will be gathered before his Lord Alone, and those who tried to discourage him will not be able to help him.

So the individual must hasten to repent, no matter how great his sin, so that he will not be among the wrongdoers. Allah عَزَّوَجَلَّ says: *{And whoever does not repent - then it is those who are the wrongdoers}* [al-Hujurat 49:11]. Allah عَزَّوَجَلَّ has divided His slaves into two groups, and there is no third: the penitent and the wrongdoers. Therefore the one who does not repent is a wrongdoer.

Activities

1. **How important is repentance in dealing with diseases of the heart? Quote evidence for that from the texts of the Quran and Sunnah.**

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2. **Write a brief essay about the conditions and essential parts of repentance, using other sources.**

.....

3. **Fear of returning to sin is a barrier to repentance for some people. How would you ward off this specious argument?**

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4. **Allah عَزَّوَجَلَّ says:** *{O you who have believed, repent to Allah with sincere repentance}* [at-Tahreem 66:8]. **What is meant by sincere repentance?**

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5. **The Quran mentions outcomes of repentance that benefit the individual and society. Quote these verses, using books of tafsir to explain their meanings.**

.....

We ask Allah to purify our hearts and keep us safe from the diseases that sicken hearts and divert them from fearing and worshipping Allah.

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- *Rahmatun li'l-Aalamin.* **Dr. Saeed ibn Ali ibn Wahb al-Qahtani.**

And Allah is the source of strength.

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The Zad Academy Series:

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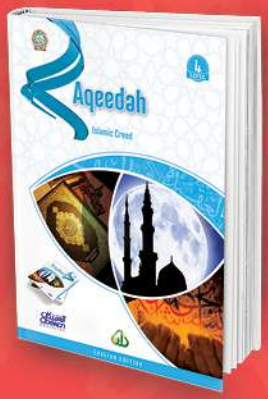

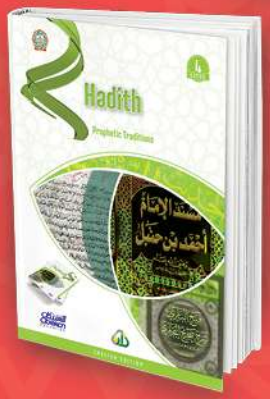

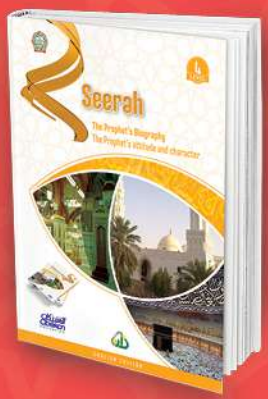

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